The Bombay Guardian.

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Weekly Review of Occurrences and Opinions.

Out of more than 2,000 boys and girls receiving instruction in connection with the Sir J. J. Parsee Benevolent Institution, 1,630 were congregated in the Town Hall on Tuesday last on occasion of the annual exhibition. The large room of the Town Hall ought to be abolished as a place to speak in. Beyond a radius of 10 yards no ordinary speaker is heard. The 6 or 800 girls, all dressed for the occasion, all apparently between the ages of 9 and 11, were the pleasantest part of the spectacle. The boys' school appears to have lost nothing of its efficiency since it came under the care of Mr. Scorgie. The schools are free; fees are paid for a mere sprinkling of pupils; and one wonders that among such a well-to-do class as the Bombay Parsees, there should be so many needing to receive a free education. Some very judicious hints were thrown out by his Excellency the Governor, who presided at the meeting. He trusted that what was originally destined by the founders for the poor, might not become appropriated to those who were able to pay for their education. He also called the attention of the directors to the increasing demand for a better class of education which was certain to arise, and the necessity of an organisation that would allow of this progressive expansion. The Institution may be regarded as an expression of the spirit of religious conservatism among the Parsees. Some of their youth had been converted at missionary institutions; the alarm awakened by this led to the establishment of this school; and for many years there have been scarcely any Parsee youths attending the mission-schools.

—At a meeting of the Bombay Education Society on Monday, it was resolved to dispose of the Printing Press to Government. We are rather surprised at this resolution. We know that a vast deal of annoyance has been caused by the high rates for compositors given by Government, in consequence of which the different Presses lost their men as soon as they had fitted them for their work. The Committee seem to be of opinion that the Press is not likely to be so profitable hereafter as it has been. It remains to be seen if Government will accept of the offer. It was also resolved at the meeting that one half of the schools should be removed to the neighbourhood of Poona.

—The murder of the late Sultan of Muscat by his own son, belongs to one of the most frightful chapters in the annals of crime. The parricide has had the audacity to send an embassy to the Government of this presidency, asking recognition. This recognition had been already refused by Colonel Pelly, the Resident, and of course will not be granted by Sir Bartle Frere, or the Government of India. The effect upon the people of Muscat would be most unhappy; they would regard it as a kind of sanction for the horrible misdeed. The vessels of war have returned 'for further instructions,' which seems a strange course, and has perhaps given rise to the rumor that the Commodore refused to obey the instructions of the Resident. Unhappily there has been an outbreak of disease on board H. M.'s *Octavia* and no less than eighty men are laid up with it. Colonel Pelly has also returned to Bombay.

—Some startling revelations of corruption in connection with the Bengal railways, have been made lately. Not only the station-masters but the highly paid railway officials have been shown to have accepted bribes for forwarding goods preferentially. It is believed that similar corruption has existed in this Presidency.

—Sullivan and Bennis have just been sentenced by the High Court to three years' imprisonment 'for having caused certain evidence of crime to disappear.' The crime was the murder of a native; the fraud was in burning his body. The verdict presupposes the crime; but there is no verdict for the crime itself. Burning a dead body is a small matter compared with extinguishing its life. What a curious thing is our administration of law. This seems to have been the nearest approach to justice possible on the occasion. It is matter of thankfulness that the men did not get off altogether.

The *Church Missionary Intelligencer* for February has an article contrasting Robert Noble, their devoted and highly valued missionary, who died last year at Masulipatam, with Robert de Nobili, the nephew of Cardinal Bellarmine, the Jesuit Missionary who labored at Madura some 250 years ago. We make the following extracts from the article, and leave them without comment.

"The system adopted by Robert de Nobili and his companions, was crafty and disingenuous. It savoured strongly of the wiliness of the serpent, but the simplicity of the dove was far absent from it. The Christianity which they brought with them to India was already sufficiently corrupt. The wine was mixed with water. But they resolved to dilute it still more if so be they might render it more palatable to the heathen.

"Acting upon the principle that the end sanctifies the means, these men announced themselves as Brahmins from the western world. They assumed heathen names, De Nobili's name being Tatwa-bodhaca Swamy, that of R. C. J. Beschi being Viramamuni; and by these names they were best known to the heathen. There are several degrees of Brahmins, and De Nobili, that he might have more influence, pretended to be of the highest, producing in authentification of his claim, a dirty old parchment, in which he had forged, in the ancient Indian characters, a deed, showing that the Brahmins of Rome were of much older date than those of India, and that the Jesuits of Rome had descended in a direct line from the god Brahma. Father Jouvenci, a learned Jesuit, tells us in the history of his order, something yet more remarkable; even that Robert de Nobili, when the authenticity of his smoky parchment was called in question by some Indian unbelievers, declared upon oath, before the assembly of the Brahmins of Madura, that he really derived his origin from the god Brahma.*

"To Brahminical rites and customs they unhesitatingly conformed. They put on a Hindu dress of *cavy*, or yellow colour, the same as that used by the Indian religious teachers and penitents; they made frequent ablutions; whenever they showed themselves in public, they applied to their foreheads paste made of sandal-wood, as used by Brahmins; they scrupulously abstained from every thing of animal food, as well as from intoxicating liquors, entirely faring, like the Brahmins, on vegetables and milk.

"Having thus, by false pretences, obtained a position amongst the high-caste people, they proceeded to publish books in the native tongue, in which indeed some mention is made of Scripture facts and characters; but the truth is so disguised with oriental allegories and extravagant tales; there is so frequent a departure from the simple circumstances which they undertake to relate; such a tissue of hyperbole runs through the entire web of their narrative; and the whole is clothed in so glowing a stream of poetical language, that it must have been impossible for the natives to acquire from them any thing like a correct idea of the fundamental doctrines of the Gospel, or even a competent acquaintance with Scripture history.

"Of these works, one of the most remarkable was the Inyana Upadesam of Robert de Nobili. It was written in high Tamil, and with the avowed object of setting before the people the character of God. It described him as all-merciful, but of his holiness and hatred to sin it said nothing; hence there was no need to explain how He could be merciful to the sinner, and yet punish his sin; and the Lord Jesus, and his work of atonement, in which God can be both just, and yet the justifier of him who believeth in Jesus, were alike suppressed.

"He also forged a Veda. The Hindus have four Vedas, or sacred books, which they believe to contain revelations from heaven. To these a fifth was now to be added. A sufficient portion of the Bible had been interwoven with it to give it a scriptural character, and when this had obtained currency, and had come to be regarded as authentic, it was to be appealed to as demonstrating the divine origin of Christianity. In 1761 this pseudo-Veda came into the possession of Voltaire, who regarded it as authentic. Subsequently it was published at Paris, and, after its publication, M. Sonnerat discovered and affirmed that it was nothing more than a book of controversy written by a Missionary at *Masulipatam*. The correctness of the judgment thus pronounced on the character of the work was established by Mr. Ellis, of Madras, a gentleman deeply versed in Brahminical lore. The conclusion which he came to was that the Ezour-Vedam was a literary forgery, or rather, as the object of the author or authors was not literary distinction, a religious imposition without parallel.

"Compare this cumbrous machinery of deception with the divine simplicity of that one weapon which Robert Noble used. He preached and taught Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to us who are saved,

* Hough's "History of Christianity in India," vol. ii. 231.

both Jews and Greeks, Christ the power of God and the wisdom of God. This had been effectual to his own conversion. He was persuaded that nothing else could be effectual to the conversion of others. It was for this purpose he gathered the Brahmin youths and Sudra youths into his school, that he might instruct them in the truths of Christianity, and this he did day by day, in the most open, straightforward manner. He was peculiarly fitted so to do, for he was a deeply-experienced Christian. He knew the Gospel in its workings on the heart, and in its remedial action on the daily walk and life, and he know how skilfully to use it. He was a man of deep humility, ready to say with Paul, 'I know that in me, that is, in my flesh, there dwelleth no good thing,' and in this distrust of self, cleaving the more closely to Christ, that out of his fulness he might be sustained. And all that he required of gifts and grace to render him a workman that needeth not to be ashamed, was vouchsafed."

"THE TWO PORTRAITS, OR INTEMPERANCE AND SOBRIETY."—Mr. O'Callahan, the author of this work (published a few months ago in Bombay) is deeply persuaded of the advantages that would accrue to the British Army and to mankind in general, if the principle of total abstinence were in more honor than it is. An experience of 21 years assures him that the principle is not an impracticable one, and that it is of great benefit, every way, to those who adopt it. He looks around on society, and perceives that even in the most civilized lands the evils wrought by the free use of spirits, are fearful in the extreme; he sees poverty, sickness, madness, vice, crime, degradation, flowing from this source; he sees also very many persons professing to take a very deep interest in the welfare of their fellowmen, and to be ready to make almost any sacrifices to effect a reformation of manners; and so he writes and publishes a book stored with the facts he has gathered, the observations he has made, the weighty words he has heard during 21 years. "Written within the narrow limits of a soldier's cot in a barrack-room, and from the slender resources and limited means of one in his station of life," it is not to be expected that the work should be faultless in a literary point of view; indeed, it is anything but that; and the author makes no pretensions of the sort. It is written however in a hearty, earnest, soldierly spirit, with a sincere desire to do good to men by getting them to break with one of their greatest enemies. Tetotallers are frequently censured for immoderate language, and it is quite possible that like other zealots they sometimes use arguments that have not much force in them and assume positions that are not defensible. But after all, the most irritating thing in their speeches and writings is doubtless the truth they speak, and the points they *do* prove. Mr. O'Callahan has, we fear, overestimated the amount of interest taken by the Bombay public in the subject which is so near his heart; and has sunk a good deal more money in the publishing of this book than he can at all afford. We commend it to the attention of those who are interested in the welfare of the British soldier, and suggest to them that they could hardly do better than to get copies circulated in the corps generally.

WE have great pleasure in intimating that the Rev. Dr. Mullens of Calcutta, is expected to deliver a Lecture on Young Bengal in the Free General Assembly's Institution (entrance from Khetwadi, or the Ambrolie Road) on the evening of Monday, at 8 o'clock. Natives and Europeans are invited to attend.

CATALOGUE OF NATIVE PUBLICATIONS.—While India has been lying prostrate, inert, stupified before her idols for many centuries, Europe has been ransacking the hidden treasures of earthly wisdom and knowledge, correcting many sad errors, making many wonderful discoveries, calling into existence many felicitous agencies; and now with her arms full of these spoils comes and offers them to India, saying, Arise, share with me, be as I am, participate in all my advantages. It might well seem a strange thing to India that this stranger who has been toiling and winning while she has been slumbering, should care to divide these goodly spoils with her; and in fact she is a little suspicious of this generosity and will by no means take all that is offered; but after looking at the wares a good while, consents to take now this, now that, and loses her diffidence as she ascertains by experience that these foreign goods have really some value for her. It is noticeable, however, that that which is intrinsically of most value is disregarded by India; and only those things the immediate use of which is visible, those things that tend to promote physical comfort and diminish the friction of life's business, and those things that fall in tolerably well with their hereditary convictions and predilections are taken with much cordiality.

Printing presses are beginning to abound in India. There are in Bombay fifty where there was one, fifty years ago. Is this purely a matter of congratulation? Books are issued at a rapidly increasing rate; can we rejoice in this fact without waiting to enquire what the character of these books is? Books may be compared to acoustic pipes by means of which sound is conveyed to those who would otherwise not hear it; an advantage, if the utterance is good, the contrary, if bad. Now what is the printing press doing in Western India? A Catalogue of Native Publications, prepared by the Director of Public Instruction under orders of Government, gives us the answer.

An important service has been rendered by the preparation of this Catalogue. It is incomplete; there are some rather remarkable *lacunes* in it; nevertheless, we cannot but regard it as of considerable value. It is well that we are able to get such an insight as is here afforded us, into the vernacular literature of Bombay. Our friends at home will, we fancy, be rather startled by the revelations of this Catalogue. Many of them have an idea that idolatry is tottering to its fall; that the people of India are now heartily ashamed of their multitudinous gods; that they desire nothing more than that the puranas should slip out of remembrance. This Catalogue tells a very different story.

A list of 55 printing establishments in this Presidency is given in this work; 13 of them are assigned to Bombay. There are others not mentioned. The Educational Society's Press, the Oriental, the Exchange, and others at which vernacular works are printed, are omitted. A statement of the number of presses used at these establishments, would have been of advantage. The list gives 8 to Poona; 10 to Surat; 6 to Ahmedabad; 5 to Kurrachee; 3 to Broach and 10 to eight other places, in all 55.

We pass over, for the present, the list of Sanscrit works, 150 in number, and the Sanscrit and Marathi, 23 in number, and confide our attention for the present to the Marathi works. Of these there are 400.

Of these 400 works 19 are in praise of Krishna, 11 in praise of Rama, 11 in honor of Shiva, 17 in honor of Vithoba. 16 are devoted to Vishnu, 5 to Gunputi, 2 to Tulsi, 17 to other gods. Here we have at once 100 of the 400 accounted for. But there are many more that relate to the Hindoo gods. There are 7 about the Pandavas; 4 about gooroos; 6 relating to the Bhagawat Gita; 5 to fast days; 3 to sacred places; 5 or 6 to predictions; 11 to Saturn; 2 to Brahmins. There are 36 books of heathen poetry, mostly in praise of Hindoo deities; there are 30 or 40 story books, chiefly exhibiting Hinduism. There are 10 books of morning songs in praise of different deities, and some "lullaby" chants in praise of Hindoo gods to be sung while rocking the cradle.

Our readers may already perceive that considerably more than half of the 400 publications are connected with Hinduism. Let us enquire which of these books are in greatest demand.

A book called *Hari Path*, consisting of verses in praise of Hari (Vishnu), showing his power and the merit of repeating his name, passed through eleven editions between 1845 and 1864.

A little book called *Aratid*, songs in praise of different gods, sung at the time of worshipping them, passed through nine editions between 1852 and 1864.

A book called *Angad Shistai* describing the embassy of the monkey Angad from Ram to Ravan to persuade the latter to restore Ram's wife, passed through nine editions between 1850 and 1864.

Shivalilamrut, stories of the devotees of Shiva and their salvation by him, eight editions, 1845-1864.

A book in praise of Gunputi, seven editions, 1845-1864.

Shani Mahatmya is in praise of Saturn, and gives examples of the influence of that planet on the destinies of men. Of this there have been eleven editions since 1853.

Rukmini Swayamvar tells how Rukmini chose Krishna for her husband, and about their marriage; seven editions since 1845.

Tukaram's praises of Vithoba have gone through eight editions since 1848.

Devidas's praises of Venkatesh have gone through ten editions since 1843.

A book showing the prognostics of the fall of a lizard on the body; seven editions, 1849-1864.

It is evident from the brief indications given of the works, that many of them pander to the vilest tastes, at the same time that they are accepted as religious works.

We do not at present proceed any further in the analysis of this Catalogue. We have placed before our readers sufficient evidence of the power of Hinduism over the massess of Western India, even over the reading portion of our community. We shall refer hereafter to some of the more conspicuous omissions of this Catalogue.

THE DAY OF HUMILIATION AND THE "PALL MALL GAZETTE."—WE spoke last week of the refusal of the English ministry to appoint a day of humiliation. The *Pall Mall Gazette* has an article on the subject which is a curious mosaic of inharmonious opinions. The writer chooses to regard the desire for the appointment of such a day as indicative of a state of mind that looks to Providence only when all available means have been found inadequate. This certainly is not a proper representation of the matter. National acts of humiliation are appropriate to national ca-

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lamities; special prayer is demanded by special exigencies. Because there is very earnest united prayer offered in a family, does it follow that the family must have been hitherto prayerless?

The writer intimates that the enlightened Christian of the 19th century has very different views of the matter from the old hereditary Jewish notions; and that to pray against the cattle plague is not the mode in which sensible Englishmen should meet it. Alas for the enlightened Christian and the sensible Englishman if this is really their position. 'All things considered, we cannot but view this *refusal* to appoint a season of national humiliation and prayer, as somewhat ominous. The position which the nation is thus made to take up is not a little alarming.

We have called the *Pall Mall* article a mosaic. There is persiflage; there is also good sense. The doctrine of a special providence is distinctly admitted in the close of the article; and without any consciousness, apparently, of the inconsistency involved in such a recognition, with the writer's previous opposition to special prayer.

"Our God is a righteous Ruler in his startling severities. He does not, like the gods elsewhere and the gods of yore, punish the common people for the sins of sovereigns and chiefs, over whom they have no power. 'The soul that sinneth *it* shall die,' saith the prophet. Now, in this case, who are the sufferers, and who, therefore, by rational inference have been the sinners? Clearly the farmers and the landowners: it is *their* herds that have been struck down, it is *their* profits that have been decimated, it is *their* rents that have been endangered. Again, what have been the special sins of these two selected offenders, thus manifestly signalized by the Divine vengeance which has overtaken them? No one knows these sins better than Lord Carnarvon, who headed the 'humiliation' movement among laymen, or than the country clergymen who pressed it with such importunity upon the Prelate. These sins have been very distinct, very heinous, and of late very prominent and notorious. It must surely have occurred at once both to the Archbishop and the Earl, had they descended for a moment from generals to particulars, and sought courageously to trace home the pestilence which our iniquities, they say, have brought upon us, that the landlords have neglected their peasantry deplorably, and that the farmers have paid them ill; that in too many counties in England (probably, if Dr. Longley and Lord Carnarvon are correct in their diagnosis, in the grazing counties chiefly) the wages of the agricultural laborer have been so low that he scarcely ever tastes flesh meat, and has no resource but the workhouse in his old age—at least so we are credibly assured—and that the instances have been scandalously numerous in which large landed proprietors have pulled down cottages on their estates, and have refused to allow others to be built, in order to keep down the rates, and that these proceedings have inflicted terrible hardship on the poor peasant, who has had to walk long distances to his work, and to lodge and sleep how he can. It is said—and the Archbishop must know far better than we can do how far it is said with truth—that this practice, the prevalence of which was so fully proved and so loudly denounced in the debates on Mr. Villiers's Bill last session, is the cause of great cruelty and sad demoralisation to the rural poor. It is said, too, that the treatment of these poor by the farmers who employ them—treatment in the way of omission and commission—is such as to reduce them in comforts and in character far below the peasantry of happier lands. Now, if these things are so, and if the implied logic of the Archbishop be correct—which it is only decent to assume—then surely, we have here amply enough to account for the cattle plague in all its virulence; and if our spiritual pastors and masters had been as keen in their induction, as courageous in their investigation, and as bold and explicit in their language, as befits men placed on a hill to be guides and luminaries to the nation, instead of a vague, wild, timid, and feeble demand for a *general* humiliation for unspecified sins we should have listened to the clear, stern utterance of a voice which piety and science had combined to consecrate, summoning, in terms which would have admitted of neither deafness nor recalcitration, the farmers of England to no longer 'muzzle the ox that treadeth out the corn,' and the landowners of England everywhere and in liberal abundance to provide for their peasantry dwellings in which they may live in purity, in comfort, and in cleanliness."

There is a good deal here with which we heartily agree. But there is a point that ought not to be lost sight of. The social body is a veritable body in the sense that whatever is taken into the system circulates throughout the system. For instance: the year before last an enormous amount of money fell into the coffers of certain parties in Bombay; ever so many millions sterling; the great body of the people being at the time unparticipant in the wealth. But immediately there begins a conflict on the part of the whole body to get this wealth distributed into the myriads of little coffers. Each of the wealthy ones finds his landlord, his tailor, his coachmaker, his grocer, his lawyer, his priest, all with whom he has any relations, in a combination to possess themselves of a portion of the property. Each of them in like manner, finds a multitude of persons clamorous to share his gains. The whole community in fact resolves itself a channel-creating organism that the wealth received on the uplands of society may find its way to every portion of the social field. And it is thus with calamities.. The farmers and landed proprietors of England may be first affected by the cattle plague; but there is not the least likelihood that the loss will continue to be all theirs; by a law of inevitable necessity it will be sent forward to those who are in closest relation with them, and afterwards to those who are most remote. The whole nation must feel it. And we may consequently presume that while Providence in sending it, may have had regard to the sins of farmers and landed proprietors, it has also had regard to the sins of the community generally.

THE ANNUAL PILGRIMAGE IN HONOR OF THE GOD EK NATH, AT PEYTUN.—The town of Peytun lies about 34 miles in a S. E. direction from Aurangabad. It is said to be one of the most ancient towns in the Dekkan, dating its origin as far back as the 3rd or 4th century of the Christian era. It is picturesquely situated on an elevation on the Eastern bank of the Godavery called by the Hindoos the Gunga: hence its celebrity. It must have at no distant period been a prosperous place, as the ruins of large edifices indicate. Its present prosperity is due chiefly to the manufacture of embroidered turbans, and sadis, which find a market in every part of India. Extending better than a mile from North to South, and the same distance from East to West, the town has many commanding objects on every side. A Mahomedan mosque, dedicated to Maulana Ahmed, on the East, and the temple of EkNath, on the North side of the village, rise as landmarks at every turn, while the broad bed of the river, skirting the town on the West and North sides, encompasses Peytun in every direction. The central and highest ridge to which the town is confined has one long street from East to West running along its crest, with narrow lanes and alleys descending its declivities on either side. This once celebrated town like many others of its kind in the Moglâi, from negligence and indifference on the part of the Nizam's Government, together with the mal-administration of justice and the oppression to which the ryots are subjected, is rapidly falling into ruins. Peytun can boast of no Government or Missionary schools. But as a proof, in common with other large towns in the Moglai, of the prevalent destitution of the people, it is only necessary to state that no less than 200 weavers of this town were compelled to seek a home at Yeolah, a manufacturing village in the vicinity of Nasick.

The mosque of Maulana Ahmed occupies a beautiful site, on an elevation rising fully 50 or 60 feet above the level of the Northern bank of the river. The mosque occupies the centre of a quadrangle, and is said to have been built about 600 years ago to commemrate the name of Maulana Ahmed, a Mahomedan saint, who is reputed to have delivered a sailing vessel from being wrecked in the Indian Ocean: consequently he has been deified. In the North western side of the quadrangle lie the remains of Shah Mea, a Gwalior merchant, owner of the vessel above alluded to.

The view from the summit of the mosque commands the entire village of Peytun on the West, and a number of small villages at a distance, some of which, being in utter ruin, present a melancholy picture of desolation. The waters of the Godavery, which overflow its banks in the rains, and keep up a good depth even in the hottest months, in some parts, might, under good management, change the entire aspect of the country and enrich its population. Idolatry and Islamism, wherever rampant, are curses to any country or any people.

On an isolated spot, to the North western side of the village, stands the Temple of Ek Nath, the deified personage in whose honour an annual pilgrimage takes place at Peytun. The land around this temple, and all along the banks of the river adjoining it, crowds of pilgrims, from every part of the Dekkan, had occupied to worship Ek Nath—or rather a wooden foot or shoe said to have belonged to him and left behind. The great days of the festival are the sixth, seventh and eighth, after the full moon in the month when the Hoolee of the Hindoos is celebrated. On the second day of the festival this relic of Ek Nath is carried in great pomp, placed in a palanquin, through the principal streets of the village. The procession, amid loud acclamations, is accompanied with drums, trumpets and other native instruments. On the third, which is the last day of the festival, a mixture of curd and flour is made, and put into an earthen pot, which is then broken by the Priest of Ek Nath's temple—the people scrambling to procure a single drop of it, as it is considered effectual in attaining the favor of Ek Nath. This ceremony breaks up

the festival, and the people, who had travelled some hundreds of miles barefooted, return to their respective villages. Such is Hinduism. But alas! it is not satisfied with restricting its devotees to the worship of its own idols; it must needs compromise with other false religions. How strange, but too true to be controverted, that all false religions tolerate each other and find something in each to satisfy the mind. The tomb of Maulana Ahmed, the Mahomedan Saint, and another of Seedee Ali, an African who is said to have sacrificed his life under a sense of devotion to Ek Nath, are visited by these poor deluded Hindoo pilgrims, and religious offerings are made before their shrines.

The Missionary finds here valuable opportunities of preaching the Gospel to people coming from great distances. From sunrise to sunset you have only to make yourself visible and willing to converse with the people, and you will find it difficult to have a quiet moment to yourself. We found it so. Tracts and portions of Scripture, of which, I am sorry to say, we had not a goodly supply, are eagerly accepted by those who can read. From the little experience that I have had in the Moglai, I must confess that the alarm in the minds of some that the Moglai is not a safe place for preachers of the Gospel, is false and imaginary. It might have been so in days gone-by. I have hitherto, in all my peregrinations, met with willing hearers, and courtesy and civility from those in authority.

Let Christians pray for the spiritual prosperity of this country and come forward boldly to the help of the Lord against the mighty.

W.

We take the following from the *Overland Mail*:—The Archbishop of Canterbury received on the 3rd instant a deputation to present a memorial signed by 40,000 persons, of whom about 3,000 were clergymen, against any alteration in the rubric or liturgy. The movement was originated and has been carried out by the English Church Union, and the memorial professed to represent no particular section of the Church, but all who are favourable to the liberty of the clergy to dress as they please while in the exercise of their functions, so long as they do not contravene the letter of the law. The published names, however, are nearly all of leading members of the extreme Anglican party. Among the ecclesiastics who have taken part are Dr. Pusey, Mr. Keble, Archdeacons Denison, Randall, and Freeman, Dr. Hook, &c. The Archbishop said he had publicly declared his determination never to consent to any alteration in any part of the Book of Common Prayer without the full concurrence of Convocation. "The wording, however, of the address would certainly have led me to suppose that those who supported it were ready to countenance the extreme ritualism that has been adopted in some few churches. In such a view I certainly could not have concurred, for I cannot but feel that those who have violated a compromise and settlement which has existed for 300 years, and are introducing vestments and ceremonies of very doubtful legality, are really, though I am sure quite unconsciously, doing the work of the worst enemies of the Church." He did not wish it to be supposed, however, that he had any sympathy with those who would mutilate the services of our Church, or slight its plain directions. "My anxiety is to see that uniformity prevail in our public worship which it has been the especial object of the reformed Church of England to secure. But hopeless, indeed, must be every prospect of uniformity if each clergyman is at liberty to reproduce, according to his individual caprice, the use of Salisbury, Hereford, Bangor, York, or Lincoln, which diversity is expressly deprecated in the preface to the Book of Common Prayer; as is also that excessive multitude of ceremonies so great, and many of them so dark, that they did more confound and darken than declare and set forth Christ's benefit unto us."

When a form has been given by God, there uniformity is not only desirable but obligatory. When this is not the case, we conceive that the least of the commandments of God is more important. No one in existence is under any such hallucination as that all the members of the Church of England are uniform in sentiment. That the opposite is the case appears even from the archbishop's remarks above quoted. But it is poor compensation for contrariety of sentiment that all parties should be made to repeat the same thing, use precisely the same manual of worship. With regard to many, the effect of uttering words that do not express their genuine convictions, must be demoralizing. So that we do not sympathise with the aversion expressed by the Archbishop of Canterbury, for a change in the prayer book. It was repeatedly altered before it was brought into its present form. At the same time we confess that we do not believe any change could possibly be made in the prayer book that would make it acceptable to all parties. If men hold views that are not scriptural, why should the Evangelical portion of the church of England try to find a form of words that would answer for themselves and for those who so broadly differ from them? The thing is hopeless; and we do not think it will be proposed. If an attempt is made to alter the Prayer Book by bringing it to express more unequivocally the great doctrines of scripture, and more unequivocally to veto what is not in scripture, there will be a conflict and a rupture.

But we did not quote the remarks of the Archbishop of Canterbury for the sake of the criticism we have now made. We quote them because they declare with singular emphasis the sentiments of the Archbishop in respect to 'extreme ritualism.' The opinion he expresses is one that we have ourselves frequently ventured to enunciate; viz., that these ritualists, these Romanisers, are doing the work of *the worst enemies of the Church*. They may be doing it unconsciously, but they are doing it. How utterly antagonistic is the Archbishop of Canterbury's conception of the Church of England, to that of these extreme ritualists. They believe that they are its best friends, and contend for those vestments and ceremonies as if all else were of little consequence. The declaration now made by the highest ecclesiastical authority in England, we commend to the attention of all who may be halting between the two opinions of ritualism or non-ritualism.

Notes from an Interleaved Bible.—Matt. viii. 17. 'Himself took our infirmities and our sicknesses.' The great principle of substitution is here strikingly stated. The power to bless sinners was enjoyed by Jesus at the cost of personal suffering. God does not send affliction without a cause, nor may he remove it without a cause. We too, in some sense, are to fill up 'that which is behind of the afflictions of Christ' that we may fill up that which is behind of the beneficence of Christ. The representation at the close of Matt. xxv. shows that by our union to Him our suffering becomes His, and may be expected to yield similar fruit. Christ did not simply remove the infirmities of men, he took them; and it is through tribulation that we get the power of delivering the troubled. 'Whether we be afflicted, it is for your consolation and salvation,' (2. Cor. i. 4-6.) 'Death worketh in us and life in you.' In all this there is not the slightest foundation for the doctrine of meritorious good works. There is no merit in believers but the merit of Christ, as there is no sap in the branches but is from the vine. The reaction against the Romish error carries us past the Gospel truth. Let us 'bear about in our body the dying of the Lord Jesus,' not refusing to enter any path of suffering His will may take us to, 'that the life also of Jesus may be manifest in our mortal body.'

He knew when He bestowed these mercies that the pains He removed He was Himself to suffer. He alone at that time knew what would be their cost. Yet how cheerfully He bestowed them.

20. 'The foxes have holes.' The Christian must not be envious if he sees other men favored as he is not; he must not murmur if he even sees foxes, birds, worms better off in many respects than he is. We are strangers here; other creatures are at home here. If our home were here it would not be elsewhere. —'Not where to lay his head.' Were a missionary in India to answer thus, he might see the number of his enquirers diminish. There would be fewer candidates for baptism.

21 and 23. The scribe said, 'I will follow thee any where and every where.' The disciple said, 'I will follow thee as soon as I have attended to some domestic duties.' Christ checks the first in his proposal to follow him; he cheeks the second in his proposal not just now to follow him. He knew what was in men. Whatever the particular error He combats it. What wisdom we need, rightly to apply Christian principles. We must not lay down too rigid rules regarding enquirers, except in this one thing, that they must take up their cross and follow Christ.

24. 'He was asleep.' The believer *seems* to be forgotten at the very moment when he most needs to be remembered. But it is he that forgets the faithfulness of the keeper of Israel.

25. 'Lord save us.' This was faith. They believed that Christ had power to save them from that tempest. But they would have shown a better faith by letting him sleep and saying to the sailors, 'We are safe, Christ is with us.'

26. God is a rock. Christ is now what this passage led me to see him to be, Dec. 4, 1845.

29 'What have we to do with thee.' Let devils say it, not men. If we have not, we shall have, to do with him.

32. 'Perished.' Did the devils intend this? Perhaps not. They wanted to go into the swine that they might escape going into the deep, the abyss. Our Lord, in sending them into the swine, simply made them over to the providence of his heavenly Father. The loss sustained by the swine-keepers was a loss sustained in providence.

34. 'The whole city.' Scriptural truth expresses itself in human phraseology. Not every man, woman and child: but the population generally. This miracle seemed to

have been in vain. Yet 10,000 are happy in heaven because of it. God's seeds lie a long time without losing their virtue.—Perhaps, as they returned, some of the disciples themselves thought the mission had proved a failure.

IX. 2. 'Sick of the palsy.' This man owed much to his paralysis. By it he was brought to the special notice of Christ and received forgiveness of his sins. He was deprived of all strength that he might obtain the highest strength. When we do good to man we do not know how much good we may be doing him, especially if we bring him to Christ. The external restoration was immediately apparent; the exterior change could only become apparent by degrees. Christ told the man he was well and bade him walk in faith; he told him he was forgiven, and it was for him to lay hold of the gift also by faith.

'Be of good cheer.' Forgiveness should gladden even if the palsy remain.

City Missions.—There is no scheme of philanthropy or of religious usefulness that appeals with greater force to Christians in Bombay than our City Mission. It has a truly Christian work. No one can say that to strive to bring those who should be Christians, but who are not, to Christ, is a work of dubious import. It is the very work of Christ himself. Again, the work is an attempt to rescue fallen members of Christian communities—Britons, Americans, Frenchmen, Germans, etc.—from depths into which only those who have cast off all former and holy restraints can fall. It is an attempt to remove from before the face of the millions of heathen in India, the stumbling block which the evil example of this reckless, immoral, drunken, blasphemous, Christless understratum of western society has thrown in the path which leads to the cross of Christ. It seeks to teach the dishonest, honesty; the false, truth; the profane, piety; and the drunken, sobriety. It seeks to hold out a helping hand to those who are trying to free their feet from the slough of vice, and to warn those who are travelling in devious ways, that the end of such ways is death. It seeks to win to virtue the daughters of shame, and to make good citizens of those who are now plague spots of society destroying, infecting with the same danger others, and gradually dragging them down to a life of sin.

This is a work indeed worthy of the Churches of Christ in any city, a work in which all calling themselves Christian should join, putting aside all differences of sects and joining hand in hand to do the blessed service.

This is a work, however, the very importance of which demands that all the experience, prudence and wisdom we can collect should be lavished on it.

There are one or two things in the conducting of a City Mission which are often overlooked, but which concern the very first principles of its existence.

In the first place it is often forgotten that the official City Missionaries are the clergymen of the Churches of the City, their pay is part of the City Missions' fund, and their Churches are part of the City Missions' property. The clergymen of such a city as Bombay, for example, are placed in the position they occupy because the State or because private bodies of Christians deem it expedient that Christianity in certain forms should be brought to influence the members of certain churches. The Episcopalian Clergyman, therefore, be he Bishop, Presbyter or Deacon is the official City Missionary for all who are or should be members of his Church. The Presbyterian Minister for all Presbyterians. The Free Church Minister and Independant for all who should belong to their denominations.

Surely no one calling himself a clergyman in this 19th century in Bombay can think that he has done his duty when he has preached or read prayers to a congregation of willing hearers. Those who need him most are the unwilling. He must bring Christ home to these dead, to the fallen outcastes of his flock, if he would minister as his Lord and Master ministered. He must go into the lanes and bye-ways and bid them come in.

We know that many of our clergymen do a great deal, but with all affection we would press home on their conscience the question, Have we done all we could? Have we ever sought to bring to Christ those who should be sitting regularly in our churches, but who are living lives of Satanic import in our streets?

From the fact that the ordained clergymen are *ipso facto* the City Missionaries of Bombay, we proceed to deduce certain arguments of great importance in conducting our City Mission.

The reasons why an organization like our City Mission is required at all are, either that there have been too few clergymen, or that there have been those who have neglected their duty, and that from various causes the evil of irreligion has now so spread that the present clergy, single-handed, cannot undertake the remedy unaided, and still continue in the pastoral care of large congregations, such as those which fill our city churches.

The City Missionaries, technically so called, come to their aid. The whole City Mission is a machine in aid of the work of the Christian churches of the place. Nothing more, nothing less. Any clergyman, therefore, who opposes the work of our City Mission pursues a suicidal policy, and he who does not approve of it neglects to help himself, and to further his own work.

This fact has also a lesson for the agents of the City Mission. They are not sent forth to create a new sect, which they will undoubtedly be tempted to do, and will do whether they wish it or not, if they forget this. Going their rounds in Bombay among the errant natives of Christian countries, they will find that most of them meet have belonged to churches which are represented in the island, or if they individually have not been baptized into any church, that parents, or grand-parents claimed connection with some one or other of the divisions of Christ's Church. If they find it so their endeavour should be so to influence those they meet that, being recovered unto Christ, they may rejoin the church of their fathers.

This is the only way in which the City Missionary can avoid being sectarian. He is simply an evangelist preaching truth, but his ministry should be subservient to the ordained ministry of his locality. His ministry is not intended to be perpetual. If this policy were pursued many who now hold aloof would come forward to the aid of our Mission. Now they are suspicious of it, as if it were opposed to the existing forms of religion—as if it were a new sect.

To bring this to its practical bearings, each Missionary should carry with him on his daily visitations a book with divisions headed by the names of the different Protestant churches in his district, and in these columns should enter the name and residence of all he meets with, belonging to these respective classes, and who have lost connection with their church.

He should at such time as may be agreed upon wait on the different clergymen, and tell the names and all particulars which might be of use, and he might even arrange to call with the clergymen on the individuals. This would not at all interfere with the Missionaries' own Bible classes, Prayer meetings, etc. He would simply say I am come to try to win you back to Christian respectability, when that is done I leave you to the ordinary means of grace, to your own church and its holy ordinances; and pass on to seek others.

The writer of this worked a parochial city mission on this plan for a long period, and among the happiest of his recollections he cherishes the memory of the gladness he saw evidenced by many when, after years of outcaste misery, they left his Sabbath prayer meeting, and having taken the Sunday clothes, "out of pawn" perhaps, they went back to the parish church or the "meeting house," and rejoined the church of their fathers.

Can we not try this plan? Will the City Mission committee allow it to be tried? Will the city clergy co-operate with the Missionaries in the way suggested?

On this plan it is evident that the success of the Mission will not be able to be estimated in the usual way. The more successful it is the smaller the class for whom it is intended will become, the smaller the number of visits made, the smaller the attendance at its services, because all those, really through its instrumentality recovered, will be drafted off to form part of regular congregations under a regular pastorate. This will enable the Missionary to concentrate by degrees his energies, and to centre them all on the worst and most obstinate cases, which is just as it should be.

Elpidi.

A meeting of the friends of the late Rev. Henry Ballantine, of the Ahmednuggur Mission, will be held at the Bible Society's rooms, on Wednesday next at 5 P. M.

Bombay in the Olden Time. (*Continued.*)—The improvements effected in Bombay by Mr. Boone, led to a requisition in 1718 "on all the inhabitants residing within the town walls, in order to reimburse the Right Honorable Company some part of the great expense and charge they had been at in fortifying and securing the said town." This put an end to the claim of Government for the military services of its tenants, except in times of extremity.

In 1726, King George the First granted a new charter of conformation to the East India Company, with powers to establish Courts of Judicature at the three Presidencies (Regular Courts of Record, with a Mayor and nine Aldermen). For 1726-7, the total tonnage of ships sent to all India was only 4,925 tons, with £76,573 worth of merchandize and £488,351 of bullion. The sale amount of exports from India sent to England was £1,371,184. Thus only slowly was the commerce of India advancing.

In 1754 Admiral Watson's fleet, which had come to India in consequence of the warlike indications in the south of India and Bengal, cast anchor in the Bombay harbour. Here the rapid refitting and repairing of the vessels, within a month, permitting the

squadron to leave on the 16th December, brought our dockyard into conspicuous notice, and obtained for it that credit which it has never lost. The Parsis, I need hardly say, became its most distinguished artizans and shipbuilders, and have been justly proud of their work connected therewith, having built there not only many excellent mercantile vessels, but several superior frigates and ships of the line. Their connection with it is said to have originated in 1735, when the Master Attendant at Surat induced Lowjee Nasarwanjee, a Parsi foreman, and a few shipwrights to follow him to Bombay where a small portion of the present dockyard was set apart for a building yard.

The ship-building capacities of Bombay probably suggested the idea of a distinctive Bombay Marine. Its first important service was the destruction of the forts on the Konkan coast, of the pirate Angria in 1756 by Commodore James. He sailed from Bombay on the 22nd March, captured Suwarnadurg on the 2nd of April, and Bankot on the 8th. He then reconnoitred Girya, which on the 13th February following fell before the fleet of Admiral Watson and himself, and the troops commanded by Clive. It was delivered to the Maráthás. In exchange for it, Bánkot, and a few contiguous villages, were given to the English. They afterwards became to it an important cattle farm.

The small territory now mentioned was the first soil on the continent adjoining to us which came into the possession of the East India Company. No attempt was made to add to its extent till 1774 (though the Company had acquired the military and political supremacy of Surat in conjunction with the Nawab a couple of years before), when the British authorities, induced by the divisions of the Marathas amongst themselves, stormed the Fort of Thàná, and took possession of the islands of Salsette and Karanjá. These were formally ceded by treaty on the following year by Ragobá, recognized by the British as Peishwa, though there was a posthumous child of his brother. Rághobá in return, was supported by a British force which fought in his behalf the battle of Aras in Guzerat with doubtful results. The proceedings in those matters were not approved by Warren Hastings, then in supreme authority in India, in consequence of the presidencies of Madras and Bombay having been subordinated to Calcutta by act of Parliament passed in 1773. Their ultimate session, however, the Governor General procured through Colonel Upton by the treaty of Purandar executed with the ministry of Poona in behalf of Madhavarao Narayan, the posthumous son of the Peishwa Narayan Rao, in 1776, along with Broach, which had been taken for the resistance of its Nawab to the Nawab of Surat, in 1772. The Maráthá party, however, favoured by the treaty of Purandar showed hostility to the British by its entertainment of a French vessel at Chaul in 1776, and it was ultimately determined again to support Ragoba. In 1779 an expedition undertaken to the Dakhan with this object in view failed at Wargaum; but the agreement of its managers to surrender Salsette, Karanja, and Broach to the power at Poona was not ratified by Mr. Hornby, the Governor of Bombay, who was supported by troops from Bengal, destined to operate against the Peishwa's territories in Gujarat. Colonel Goddard, who had marched from Northern Hindustan, took Dobhoy and Ahmedábád in the beginning of 1780, and Bassien before the close of the year. The Bombay troops at this time were not inactive in the Konkan. But all this was to no purpose. Colonel Goddard, who had afterwards ascended the Bhore Ghat retreated to Panwell. In 1782, the, English by the treaty of Salby, again abandoned Raghoba, and surrendered Bassien and the acquisitions in Gujarat, with the exception of Broach which it ultimately gave to Sindhia. They obtained, however, some territory near Surat from Govind Ráo Gaikawad for military services done to him. In 1795 when the Peishwa Mahadavarao died, Náná Phadanavis, his minister, in order to secure his own continuance in power, sought to exclude Baji Rao, the legitimate heir; but he was prevented by Sindhia. In 1802, a contest took place between Sindhia and Holkar at Pooná; but the Peishwa who befriended Sindia had to flee from Holkar after his victory of the 29th October to Bassein where he entered into a treaty with the English, agreeing to cede territory for the support of a subsidiary force, not less than 6,000 infantry, with the usual proportion of other arms of the service. Bundelkhund was the territory ultimately allotted to the British. It was placed under Bengal; but Bombay got Baroch from Sindhia when, in 1803, peace was established between him and the British and their allies waging war against him under Wellesley, in order to keep him in his own territories. Portions of the collectorate of Ahmedábád and Kaira (Khédá) were given to the British in 1805 by the Gaikawad, in consequence of further services done to him. Malwa was taken in 1815 from the Raja of Kolapur and a portion of Sawantwade from the chief there in consequence of their piratical inclinations. The Peishwa's territories fell into our hands by conquest after his traitorous conduct, which commenced in 1815. The acquisition of Sindh followed the Affghan war, in the memory of all here present. I have here said nothing of the places on the coasts of Canara and Malabar which fell into the hands of the Bombay troops in connexion with the wars of Haidur Ali and Tipu, and which afterwards fell to the lot of the Madras Presidency. Smaller acquisitions of territory we need neither notice nor characterize at present. The extension of our possessions in the adjoining continent greatly assisted in the growth of Bombay, especially when roads began to be made joining the Konkan to the Dakhan, and when a pathway of peace was provided for shipping on the Indian ocean.

From the middle of last century, and as the security of the harbour and the town of Bombay advanced, the revenue of the place increased. During the five years between 1761 and 1766, the revenues of the presidency amounted to £349,000. In the next eight years, they realized £670,000; while the disbursements for fortifications and civil, military, and marine charges in connexion with this presidency amounted to £2,850,000 thus showing how much it was then dependent on the other parts of India for its development. As a compensation, it was the main power in the defence of the coasts of India and of conducting the operations affecting the Maràthàs, to the ubiquitous movements of which every province of India had to be watchful, and that often without success.

The growth of the commerce of Bombay from the last mentioned date it is impossible here to trace in detail: Looking back to that commerce, however, about half a century ago we find that the imports into it including Surat, for the five years beginning with 1802 and extending to the close of 1806, amounted of merchandise to sicca rupees 160,191,573s and of bullion to 46,099,818; and the export of merchandise to 140,902,283, and of bullion to 18,346,194. But these numbers, large as they are, are immensely below those of after times. The commerce of Bombay got a great impetus by the termination of the East India Company's monopoly as far as India is concerned in 1813, and by the termination of all the Company's trade in 1833. Its progress continues marvellous. The value of the imports for 1862-63, the last year reported on by our Commissioner of Customs,* was Rs. 290,187,097, of exports 271,701,259; and of re-exports 29,633,207. During the same year the bullion imported amounted to 139,817,799, giving in its adaptation, when necessary to the eastern currency, work to our local mint exceeding I believe that of the imperial mint in London. Such a mercantile growth as these figures show is unexampled, I should think, in the history of the eastern world. We all know and I trust lament, one of the special grounds of the increase of our trade, the civil war lately raging and rolling in America, which could not be beheld without solemnity of spirit, on account of its awful violence and magnitude, and its connection with the solution of some of the greatest practical questions connected with the social rights and liberties of man which have ever been raised. But in the ceasing of that war the trade of Bombay will not, it is to be hoped with the blessing of God permanently decline. It will lose nothing of its importance connected with the shores of the Indian Ocean, east, west, and north, the communication with which it is greatly improving by steam navigation. The spirit of justice and toleration and enterprise by which its affairs are conducted, will continued to attract to it thousands of new settlers from every land. The banking system, established in our own day, will continue to facilitate all its monetary transactions. It will, by the advancement of the Railway system, which it was its privilege first to begin in India, extending over mountains, forests, rivers, swamps, and firths, make itself the outlet for the exports of the largest portion of the territories of India and the countries of Asia contiguous to it on the north; while for those territories and countries it will most invitingly attract the imports of which they stand in need. Everything around us seems to warrant the expectancy of substantial progress, should our peace continue. Our magnificent and capacious harbour has not been sensibly injured during the last two hundred years, either by the forces of nature or the hand of man, while it has been explored and defined with the greatest accuracy. Our bunders and places of loading and storing goods are extending in the most promising manner; and it is hoped that this if carefully done, will not impair the anchorage, as was the case with the Phœnician land-reclamations at Tyre and Sidon and other ports of the Mediterranean on the east. The city of Bombay is now not only the largest, but, all things considered; the most healthy city of its kind in India, while the abundance of water now furnished to it by the great Vehar Works, commenced under Lord Elphinstone's administration, and the scientific endeavours made to facilitate its drainage under the auspices of a Government better representing the spirit of the times (in consideration, forethought, enterprize and

* NOTE.—This Lecture was delivered in 1864.

liberality) than any of its predecessors, however distinguished, promise sanitory improvement of the happiest character. Architecture, as an art, is beginning to appear among us; and, aided by the wealth of this city, it will provide fit accomodations not only for our families but for all public institutions, notwithstanding the limited extent of our island, including both its picturesque and airy heights, and its tame and sober levels, the sites of which are yet far from being duly appropriated to the use of man, commemorating the transfer of the direct Government of India to our most gracious, illustrious and beloved Queen Victoria.

The new Victoria Museum and the gardens of our Horticultural society will prove a field of delight and instruction to all their visitors. The electrical telegraph is about to join India to Europe, if not to America. Our streets and dwellings will soon be illuminated by the revivified rays of the sun absorbed and entombed for millions of years in the blackest carbon of the bowels of the earth.

J. W.

(To be continued.)

Epitome of News.

SATURDAY, *March* 17, 1866.

—A paper on "The Women of Bengal" in the *Christian Work*, speaks thus of Koolin Polygamy:

"The Koolin, or highest class of Brahmins, has the privilege (if so it may be called) of marrying as many wives as he likes; and in this respect he frequently takes precedence of even Brigham Young. One who hears this statement for the first time is curious to know how the Koolin finds means to support so many wives. The fact is, he does not support them at all. It is so high an honour to have a Koolin for a son-in-law, that the parents of marriageable girls not only consent to support their daughters as before, and even their future offspring, but to purchase the glory of a Koolin connection by the payment of a large sum of money. Accordingly, every marriage that a Koolin contracts is a more or less profitable speculation. He gives himself in marriage for a consideration, and stipulates for freedom from all *impedimenta*. His part of the contract is fulfilled the moment the nuptial rites have been performed. Leaving his bride, he will then wander off to some distant part of the country, and when the money received from his delighted father-in-law is spent he is ready to be son-in-law to anybody else who can pay for the honour. So eagerly, indeed, is the honour coveted, that he is seldom constrained to *seek* another wife. Wives are thrust upon him by ambitious parents; and as marrying is his trade he does not mind making a handsome income by it. Many Koolins being gifted with precocious minds, enter on the business when they are only ten or twelves years of age and go on marrying until they are too old to leave home. Those who have established a very extensive connection, having wives in all parts of the country, keep a memorandum or account book in which are entered the names of their wives and fathers-in-law, their places of residence, the dates of the visits paid to them, and the amounts of money received. As the Bramhin's object is money, he not only bargains for a large sum when he marries, but he claims a fee from the father of every wife whom he subsequently visits. It not unfrequently happens that the wives become so numerous that some of them do not see their Koolin husband more than once in eight or ten years, and others never see him at all after the wedding day.

"Need I stop to show the influence of this system of polygamy on female morality? It is a fruitful source of ruin to the women and of disgrace to their relatives and friends. The evil has grown so alarmingly, that the people themselves are crying out against it. There is not a thoughtful Hindu in the whole country, if we except the Koolins themselves, and there are not a few of them, who would not rejoice at the extinction of the pestiferous nuisance. But they have not the courage to make a stand against the Brahmins. They groan under the burden of the iniquity, but they keep bearing it; and the only quarter from which they venture to seek relief is the Government."

—*Christian Work;* Paris:—"The year 1866 is really come!—the wonderful point of time, according to so many prophetic enquirers, and—strange to say, now that it is come—according also to Romanists and infidels! In fact, no one can look towards Rome without perceiving that when the thread which retains the sword suspended over the neck of the Papacy is snapped, the Pope must change his position or flee. Pio Nono talks of the 'Garden of Olivet' to General Montebello; the Ultramontanists foretell an outburst of revolutionary violence; Gallicans direct anxious glances Romeward, and deprecate the violent language and fond superstitions of the Jesuits, as the very things to bring about the dreaded cataclysm. Political dreamers there are, whose systems for the approaching future bear a curious though distorted resemblance to those of certain interpreters of prophecy. I mean those which look for a last strenuous effort of man to form, and clutch at universal empire before the coming of the rightful King. These kinds of pamphlets find their public, and circulate with the political stamp upon them without hindrance. I have before me the prospectus of a book of this description, called the 'Precursor,' making France the saviour of the nations, and the head of the future universal federation, restoring the Jew to his patrimony, the Pole to his rights, and the whole earth to a Paradisaical happiness. Modified Christianity is proposed as the one universal religion. This is but one of the many expressions of yearning after a regenerated earth, brought about by earthly means, earthly empire, earthly science, and for earthly motives. But of the heavenly kingdom, a heavenly crown, or any idea of spiritual life and happiness, not a word."

—*Christian Work*:—"A Genevan missionary, M. Glardon, who is settled in British India, has published *Quelques Mots sur l' Action missionnaire de l' Eglise.* His idea, which we fully approve, is that the work of the missions is erroneously considered as extrinsic to the normal and regular activity of a Christian Church. All true life is expansive; and to extend the kingdom of God abroad is a thing quite as natural, a duty quite as sacred, as to maintain and to fortify it towards the interior."

M. Glardon left Bombay for Europe a month or two ago.

—*Home News.*—"The Fenian conspiracy, to borrow a trope from a Fenian orator, sleeps with one eye open. The police in Ireland continue to make fresh discoveries of arms, and to trace disaffection in quarters hitherto unsuspected. The development of the ramifications of the plot is slow, but every day adds something to the proofs of its extent. The convictions obtained by the Government do not appear to have made any material impression upon the minds of the lower classes, and one of the Irish members a few nights ago warned the Government that should an invasion be accomplished from America, the bulk of the people, carrying the militia with them, would join the ranks of the invaders."

"The last intelligence from Jamaica can hardly be considered favourable to Mr. Eyre. There is, at least, a strong feeling, not confined to the blacks, that Gordon was condemned on insufficient evidence."

—There is a synagogue of Reformed Jews in San Francisco, who have given up the expectation of a Messiah.

—It appears from a return presented to Parliament on 15th February that the gross public income of the United Kingdom of Great Britain and Ireland in the year ending the 31st of December last was £69,196,478 7*s.* 6*d.* The total ordinary expenditure was £65,948,265 4*s.* 10d.; showing an excess of income in the year of £3,248,213 2*s.* 8d.

—About 3,500 pilgrims proceed annually from Bombay to Mecca via Judda.

—*Bombay Gazette*:—A short time ago a steam fire-engine, manufactured by Shand and Mason of London, arrived in Bombay, but was unfortunately injured in landing from the ship. It was taken into the Government Dock Yard, and has been thoroughly repaired in the steam factory, and is now ready for use. The engine was purchased by the Hon. Rustomjee Jamsetjee Jejeebhoy, and has been by that gentleman presented to the Municipal Commissioner. It is perfect in every respect, and has been much admired by scientific men in Europe, it is very light weighing little more than two tons, and throws with two 1¼inch jets 600 gallons of water a minute, to a height of 180 feet. The engine obtained the first prize gold medal at the Crystal Palace in 1863, the first prize gold medal and money prize in Holland in 1864, and the prize gold medal at Cologne last year."

MONDAY,—March 19.

—*Bombay Gazette* telegram; Kurrachee, 17th:—An insurrection has broken out in the native State of Bhawulpoor.

The Dadpootras have taken Subzulcote and Choota Ahmedpoor, where the treasury was given up.

A battle has taken place at Khanpoor, in which 300 Rohillas of the Khan were killed and the place captured by Beyram Khan, the rebel general.

The rebels are preparing to attack Burra Ahmedpoor, (and) the capital of the State. Thousands are deserting the country.

—*Madras Athenæum*—"The Trout ova arrived here yesterday by the *Bengal.* The box containing the same was carefully landed over the pier early in the morning under Mr. Franklin's personal superintendence. The ova are in a number of small sized boxes packed up in ice in one large one, and were kept in the steamer's ice room all the voyage. The boxes will not be opened before reaching Ootacamund; the Railway authorities have made all needful preparations for their conveyance, and Dr. Day leaves Madras with them by this afternoon's train.

—*Bombay Gazette*:—"By the English mail to hand this week advices have been received that the stern of a boat and a life-buoy marked *Nurbudda* have been washed ashore on the coast of Ireland and at Ilfracombe. The steamer *Nurbudda* belonging to the Bombay and Bengal ship Company, left Liverpool November 16th for Bombay, and as no tidings have since been received of her, it is feared she has perished with all hands; and that the above pieces of wreck will be the last that is heard of the unfortunate vessel."

—*Delhi Gazette:—Peshawur, 7th March.*—"A kossid has just arrived from Jellalabad with the following important news:—He says that just as he was leaving Jellalabad news was received there by Sirdar Futteh Mahomed Khan, who, as desired by Sirdar Ibraheem Khan, had ordered his troop to march to Cabool to the effect that Sirdar Mahomed Auzeem Khan, after fighting Ibraheem Khan outside Cabool, had laid siege to the Bal Hissar, and that Ibraheem Khan had shut himself up in the citadel. It was also reported at Jellalabad that General Shaikh Meer Khan's troops had gone over to Ubdoolrahman Khan, and that the General had in consequence committed suicide."

TUESDAY,—March 20.

—*Times of India* Telegram, Kurrachee, 19th:—The insurrection at Bhawulpore is reported to be quelled, and the rebels defeated with great slaughter.

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—Same :—Col R. L. Taylor, C. B., has been selected, as an entirely special case, to administer the affairs of the state of Jodhpoor, and will have full executive and administrative power as regent.

—It was officially announced yesterday that the Hon'ble Alexander John Hunter, Lieut.-Col. William Frederick Marriott, and Lyttleton Holyoake Bayley, were nominated to be additional members of the Council of H. E. the Governor of Bombay.

WEDNESDAY,—March 21.

—*Central India Times* :—Mr. Temple, no doubt encouraged by the signal success which attended the Nagpore Exhibition, contemplates having another Exhibition, on a far grander scale, at Jubbulpore in December next, and we believe has applied to Government for a pecuniary grant for that purpose.

—*Delhi Gazette* : "As saith the proverb :—We hear from Lucknow that the unfortunate Mr. Remington, who on the 6th instant was pronounced of sound mind, and discharged from the Bhowanipore Lunatic Asylum, has found his way back to the bazars of Lucknow and taken up his old quarters in the Aish Bagh. He has resumed the garb of a fakir and his former mad pranks, and is making himself as disagreeable as ever."

—*Kurrachee Paper* :—"By a dhow just arrived from Muscat, we have received intelligence to so late a date as Friday last. It appears, from all that can be gathered on the spot where the horrible tragedy was perpetrated, that Syed Salim was led to the commission of the dreadful crime of the murder of his father, Syed Thoanee, Sultan of Muscat, by designing people, who told him that, while his father lived, his life was not worth purchase for an hour. Syed Thoanee, who was a hasty man, unfortunately afforded his enemies grounds to work upon ; for, enraged at his son's intimacy with his uncle, Syed Thoorkee, whom the Imaum had deposed from the throne of Saharee, he, in full durbar, violently assailed Syed Salim, and threatened to decapitate him in the event of his continuing any longer on a friendly footing with the hated Syed Thoorkee. Syed Salim defended himself at the moment as well as he could, and promised to obey his father's commands implicitly. He, however, did not lose time in finding his way to his uncle for sympathy and advice ; and it is believed that Syed Thoorkee and a few of his confidential friends contrived to lead the prince to believe that his only chance of life was the destruction of his father. Concealing a loaded pistol in his garment, he proceeded to the royal divan, where a durbar was being held, and, approaching his father, shot him through the breast, and, with the rapidity of lightning, drew and drove his crease into the heart of the wounded monarch. There and then he proclaimed himself king, and declared his intention of restoring his uncle, Syed Thoorkee, to the throne of Soharee. He ordered the suspension of all vexatious dues in his dominions ; promised all the chieftains whom his father had deprived of their provinces that he would re-instate them ; and finally avowed in the most solemn terms that he would deal kindly with his Arab subjects. These promises, as may well be imagined, produced the desired effect, and Syed Salim found no obstacle to stepping into his father's shoes. The country, however, seems unsettled. The Arabs are arming themselves ; and if there be no civil war, apprehensions are entertained that there will be much rioting and freebooting."

—A large coal field is said to have been discovered at Chanda.

—Mr. Chatfield, of Oxford, has been appointed Principal of the Elphinstone Institution, says the *Gazette*.

—We hear that it is not unlikely that Mr. Anderson, late of the Bombay Civil Service, may be the next Governor of Bombay. Sir Bartle's term does not, however, expire for a year yet.

—A Hindoo died in hospital last Monday, declaring that his death was caused by four police sepoys.

—*Bombay Gazette*—"The annual distribution of prizes to the pupils of the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution took place yesterday afternoon in the Town Hall. The assemblage of pupils—both boys and girls—and of native gentlemen, with a few ladies, was exceedingly large and brillliant ; and a considerable number of European ladies and gentlemen were present. His Excellency Sir Bartle Frere presided, and Lady Frere and the Misses Frere were amongst the company.

Mr. Scorgie, the Principal of the Institution, read the seventeeth annual report, which showed that the number of boys belonging to the schools in Bombay was 928, and in the Mofussil 849, and that there were also about 1,090 girls, making a total of nearly 2,900 children who were receiving a sound and useful education at the schools of the Institution. The schools, it appears from the report, are open to all Parsee children free of charge, but from those who can really afford to pay, and are willing to do so, a small fee is receeived.

—The Governor General's express reached Calcutta from Bombay, lately, in four days.

—The *Mofussilite* :—We learn that Government is about to cause petroleum to be dug for in the Punjaub.

—*The Bangalore Herald* :—We regret to hear of the sudden death of Captain Drury, of the 20th Regiment N. I., last Wednesday, at Bellary. It would seem that about a fortnight since a dog belonging to that officer bit two children of a brother officer, and in attempting to rescue them Captain Drury was bitten himself, and died of hydrophobia ten days after.

—A Mr. Danford, an American, has invented a means of increasing steam power with an economy of fuel. The *Spectator* says :—"It has long been known that superheated steam, steam at a temperature far above the boiling point, is far more efficient than steam at 212 degs. Mr. Danford has applied this principle by inclosing a cast-iron globe, which he calls a generator, in a furnace, and pumping little jets of water into its centre, which never touch the side of the generator at all, but turn into steam immediately on entering, ; the steam being soon heated far above the boiling point. Hence there is little or no danger of an explosion, as the steam in the vessel, even at 600 deg., only exerts a pressure of 150 lbs. on the square inch in a vessel capable of bearing a pressure of 5,000 lbs. on the square inch. With this steam he works his engine, which but for this process would be only a 5-horse power engine, but which does the work of a 15-horse-power engine, with a consumption of half the fuel."

—*Bombay Gazette*:—"The new passenger terminus of the G. I. P. Railway in Mody Bay is rapidly approaching completion, so much so, that already the ground is being marked off from the Elphinstone Circle and round both ends of the Town Hall for the construction of a road to it."

—Major Henderson has got three sewing machines, to mend the clothes of the police péons.

—A maneless lion has been shot by Messrs. Lovell and Kelsey of the Jubbulpore Railway.

—Dr. Leith, President of the Sanitory Commission, recommends a new Census of the presidency, the last having been taken in 1864.

FRIDAY,—March 23.

—*Times of India* :—"A letter from Aden, dated the 10th instant, informs us that there has lately been good news received from the Abyssinian Mission. H. M.'s *Lyra* had returned from Massowah, bringing intelligence that Mr. Rassam had been recognised by the King as the bearer of Queen Victoria's letter ; that Theodorus had sent 400 of his mounted body guard to escort him to Gondar, the capital ; and that all Mr. Rassam's messengers had been received with honour and distinction, gowns and presents having been given to each. The steamer *Victoria* is under orders to leave for Massowah on the 15th to ascertain whether any other letters have been received from the Mission."

Same :—"Muscat is still very unsettled, and the Christian residents who sought refuge in the *Berenice* have not been able to return. Is is reported that this steamer narrowly escaped capture a few days before the arrival of the *Octavia*. It appears that some twenty-six of the Arab vessels had organised a plan of attack which, if successful, would have resulted in the capture of Col. Pelly and all on board the *Berenice*. The majority of these boats with armed crews were simultaneously to have boarded the steamer at stem and stern, while a few of the boats, in order to render the operation more successful, were to make a feint of attack on either side of the vessel.—Fortunately, however, the contemplated attack was discovered. and the *Berenice* steamed away from the anticipated danger."

TELEGRAPHIC NEWS.

—*London, March 9th* :—Prince Alfred has been appointed to succeed Lord Palmerston as Master of Trinity House. The Emperor of Austria has consented to allow Croatia to send deputies to the Hungarian Diet.

12th : The Hungarian Diet has reiterated its former demands in answering the Emperor of Austria's Rescript. The Conference on Roumanian affairs has commenced at Paris.

13th : The Ministerial Reform Bill has been laid before Parliament. It proposes to extend the franchise to £14 house-holders in the counties and to £7 rentals in the boroughs. It also proposes to confer the franchise on lodgers paying a rental of £10, and to Savings Bank depositors of two years' standing who have accumulated £50. It is estimated that the Bill will increase the voters by 400,000.

14th : The second reading of the Reform Bill is fixed for April 30th. The Cholera Conference at Constantinople suggests the stopping of all sea communication between Arabia and Egypt in the event of another epidemic. Turkey refuses to sanction the proposed arrangement. The Chambers of Commerce of Seville, Valadolid Barcelona, and other principal Spanish towns are sending deputations to Congress to oppose any reform on the Corn Laws.

London, 15th :—Cholera has reappeared in Egypt.—Congress and the President are still antagonistic on the question of the admission of the Secession States. The Senate has resolved to exclude the Southern States until Congress declares them eligible.

16th : Stock of Cotton in Liverpool, 342,500 bales. Fair Dhollera, 16½d. A Convention has been signed between Austria and Mexico with reference to recruiting in Austria for an Austrian Volunteer Corps for service in Mexico, Baron Rothschild has arranged a loan for Spain for 80,000,000 reals, guaranteed by hypothecated Government notes.

DOMESTIC OCCURRENCES.

DEATHS.

Nelson—December 25th, at Hull, Yorkshire, Mr. Henry Nelson, late of H. M.'s Indian Navy, aged 49 years.

Maule—February 18th, at Greenwich, the Rev. John Maule, M. A. aged 97.

DeSilva—Feb. 25th, at Mahableswur, Mr. M. P. DeSilva, Merchant.

Stuart—March 9th, at Colaba, Gertrude Minnie, the beloved child of Mrs. and Mr. C. A. Stuart, aged 1 year, 1 month and 2 days.

Macwilliam—At Malabar Hill, on Friday the 9th March, Francis Macwilliam, Esq., of the Bombay Presidency Bank, aged 29 years.

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